

99
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THE NEGRO IN NEW YORK CITY.

A paper written by John P. Clyde, and read in a meeting of the Seminar in Sociology, in Columbia University, in The City of New York.

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Sources:-

The Eleventh Census has furnished most of the statistical tables. The report of the second sociological canvass, made by The Federation of Churches, in the 19th. Assembly District, together with reports of institutions, public and private, and first hand investigation and work among the Colored People of New York City, have furnished the data for this paper.

Satisfactory reports and statistics have been hard, and in many cases impossible, to procure. City officials and all officers of institutions have kindly furnished all information at hand, but the records kept have been so meagre and of such a nature as to be of very little value in this work. More complete records should be kept by all of the municipal departments that touch the life of the Negro.

J.P.C.

C O N T E N T S .

CHAPTER 1. Page 1.

Population,

CHAPTER 2. " 8.

The vital equation of the Negro.

CHAPTER 3. " 14.

Economic status of the Negro.

CHAPTER 4. " 20.

The Negro and the Criminal Law.

CHAPTER 5. " 23.

The Negro and Religion.

CHAPTER 6. " 26.

The Negro and Education.

CHAPTER 7. " 28.

The Negro as a Citizen.

CHAPTER 8. " 29.

Home and Social Life.

THE NEGRO IN NEW YORK CITY!

IT is not necessary to insist upon the seriousness of the problem presented by the presence of the Negro factor on the population of this City. The Negroes are a people deserving of consideration in many ways, and the problem that their presence creates, demands consideration in every way. This problem is unique, being effected by many conditions and circumstances, wholly unknown in the consideration of the ethnological, social, or political questions arising from any other of the widely separated, heterogeneous classes that make up our population.

The first Negroes were brought to New York in 1628, and their numbers increased very fast. In 1712 they were numerous, when as the historian tells us, "the Quaker, the Negro and the Papist formed a trinity of evils". In 1741 there were 2,000 slaves in the state of New York. Anti-slavery agitation, to some extent, and changed economic conditions, to a large extent made slavery unpopular, and by the year 1820, their numbers had decreased to 10,088. From this time the number of slaves decreased rapidly, but quite a number of Blacks still remained in the State. The eleventh census gives the African Black population for

New York City, to be 23,601, with a White population of 1,498,627. This makes the negroes only 1.55-% of the entire population, but living in communities as they do, they form a very important element in some sections of the City. The following table, taken from the Eleventh Census, shows location by wards:-

1st, Ward, 124.	9th, Ward, 1,126.	17th, Ward, 105.
2nd, " , 19.	10th, " , 76.	18th, " , 434.
3rd, " , 17.	11th, " , 10.	19th, " 1,933.
4th, " , 40.	12th, " , 3,951.	20th, " , 4,182.
5th, " , 61.	13th, " , 9.	21st, " , 546.
6th, " , 108.	14th, " , 180.	22nd, " , 4,275.
7th, " , 9.	15th, " , 2,203.	23rd, " , 495.
8th, " , 687.	16th, " , 2,188.	24th, " , 275.

This shows that while there are a few living here and there in every part of the City, probably living as domestics in the homes of their employers, the great bulk of them are congregated in a few well defined districts. Thus the 8th, and 9th, wards are the first to have them in any considerable numbers. Then there is a gap until we reach the 12th, ward where there is a great nest of them, and another large community is found in the 15th, and 16th, Wards. The 19th, and 20th, Wards have the largest group, and the 22nd, contains the last of the five Colored districts. There are no statistics on the Colored population of the City later than the Eleventh Census. Different estimates made by those who pretend to some knowledge of their number, at the present time (April, 1898,) place the number at about sixty thousand. Estimates based on data gathered from the 2nd, sociological canvass of the Federation of Churches, make the number to be not far from fifty thousand. City politicians figure on a voting population of about 20,000, which would make a larger total population than any of the other estimates. Thousands of people are classified as col-

ored in the social and economic census, whose skins are not black, including all Caucasians who intermarry with the Negroes. A considerable immigration from the West Indies, especially from Cuba, and a large migration from the South and the rural districts of the North, have greatly swelled their numbers in the past few years.

Location of groups by Streets:-The first group has its center in Bleeker Street, extending south into Thompson and Sullivan Streets. This section was once known as "Little Africa". But they are not so numerous here as formerly, being pushed north by the Italians, and "Little Africa" is now locally known as the old "tenderloin" district. There is a steady procession passing up the West Side, headed by the Germans who are being crowded out by the Irish, who in turn are being driven from one tenement district to another by the Negroes, and the rear of this weird procession is brought up by the Italians. The second Negro community is bounded on the north and south by 53rd, and 20th, streets, and by 6th, ave. and the Hudson River on the east and west. About one-third of the colored people live here. This is the old "Tenderloin" and before the Parkhurst crusade, held a very small Negro population. One result of the "crusade" was to deplete this section of any of its old inhabitants, leaving hundreds of vacant houses. These houses were largely filled with Negroes, the unsavory reputation of the dwellings and the bad condition of the houses, leaving them open to this class. Their short residence here is shown by the lack of churches and other distinctive institutions, such as are established in the Bleeker street district. The third Negro community is bounded by 64th, and 60th, streets, on the north and south, and lies between 10th, and 11th, avenues. This is the center, and they are more or less numerous all the way from 53rd, to 69th, streets. The fourth group centers in east 97th, street, most of them being north of 88th, st.

The fifth and last group, is found in Harlem, centering in 136th, street. The most of them in this group are on the east side, but they are found clear across the City from river to river.

About seven-tenths of these people are southern-born or the children of southern-born parents. The remaining three-tenths are made up of those who have lived long in the north, the ancestors of a few of them dating back to the time of the first Dutch colony, and a small percentage of foreign born Negroes. There are a few Negroes in the city who have come from the Dutch communities up the river, who learned the Dutch language as their mother tongue, and in whom the Dutch manners maintain to some slight extent. Among this small class are to be found some of the highest Negro types.

The proportion of full blood Africans to those of mixed blood is impossible to determine with any degree of accuracy. Many claim that not more than five percent are of pure African blood. The African coast tribes that furnished the great bulk of the ancestors of our colored population, are black, very black. They are not brown or chocolate. Their complete physical characteristics are very seldom found in the New York City Negro. The tendency is toward a still further mixing of the blood, largely illegitimately, but to some extent legally. Different estimates founded on such data as can be had, make mixed marriages in the city to form from two to ten percent of the marriages in which a colored person forms a party. Of the seven hundred and forty families tabulated in the 19th, assembly district, there were twenty cases of mixed marriages, or two and seven tenths percent. As a rule mixed marriages occur among the lowest classes of both Blacks and Whites, but there are a few exceptions. The Black man invariably prefers a wife of lighter color than himself, but the self-respecting choose a mulatto, or a quadroon woman, in preference to the class of white women, from whom as a rule, he might

be able to marry. When however, he does succeed ^{gaining} in the hand of a Caucasian he feels that he has accomplished the supreme thing in life. He is more apt to be true to her than to a black woman and such a marriage not unfrequently, makes a good home. The colored parent is always proud of the paler faced child. The mulatto, or quadroon woman seems not to object to the blackest of men but this may be due to her lack of choice in the matter, and the hopelessness of rising above the social condition of the Black. But the legal amalgamation is too slight to be a tendency. The Colored people are proverbially loose about sexual relations, and a considerable percent of the large percentage of illegitimate births among them, are the children of white fathers.

The Eleventh Census reports 70,092 people of African descent in the State of New York. Of these, 54,852 were Blacks; 12,469 Mulattoes; 1,622 quadroons; 1,149 octoroons. Of the Blacks, 96,25% were native born, and 03,74-% foreign born. Of the mixed-bloods, 94,77% were native, and 5,23% foreign born.

The increase of African Black population in the State has been as follows:-

In 1850	there	were	14,069	Blacks.
" 1860	"	"	49,005	" .
" 1870	"	"	52,081	" .
" 1880	"	"	65,104	" .
" 1890	"	"	70,092	" .

In New York City the increase has been as follows:-

1870 -13,072.

1880 -19,663.

1890 -23,601. This shows that the migration north was the largest for the decade ending in 1880, and that it fell off to a great extent during the decade ending in 1890, the decrease ~~was~~ in rate of increase, being greater for the State as a whole than for the City, It is thought that the migration to the City

is again on the increase. Negroes come on every boat from southern waters.

The natural increase is rather a decrease, the birth rate being lower than the death rate. Large families are the exception and these are depleted by the high rate of infant mortality. Of the 745 colored families canvassed in the 19th, assembly district only 389 had any children at all, and the total number of children in these families was 798, or an average of two per family. This is a much lower average than that of the Whites in the same district. (NOTE.- frequent references are made to the 19th, assembly district, that district having been canvassed by the Federation of Churches, thus furnishing data for study and comparison.) In this district the children under two years of age formed but 6,7% of the colored population. The percentage of children of this age for other nationalities was: Swiss, 16,7%; American, 10,4; Sweed, 30,2%; Scotch, 10%; Irish, 09,3%; German, 09%; English, 07,4% French, 05,6%; Austrians, 03,%; Italians, 11,3%. Average, 9,3%.

The French and Austrians are the only nationalities with a percentage of children under two years of age, as low as the Negroes, and in this district there are very few families among these two nationalities. The claim is made that the Negro is increasing as fast as any class under the same conditions in the same part of the city, but this report does not sustain the claim.

The vitality of a race, and the rate of increase can be largely determined by the proportion of children of different age periods. The proportion of Colored children, compared with the average is as follows for different age periods:-

3 to 2 years, colored, 6,7%, average, 9,3%.

3 to 7 " , " , 8,9%, " , 13,6%.

8 to 16, " , " , 8,2%, " , 16,1%.

17 to 21, " , " , 2,5%, " , 4,3%.

22 to 30, " , " , 3,3%, " , 3,4%.

Total, 30, " , " , 29,6%, " , 46,7%.

This small percentage of children, indicates a decrease in the Colored population that would in a few generations, make them a small fraction of the cities population, were it not fed by migration from the South.

Thus we have a race of people numbering about 60,000, living in five well defined groups, amalgamated to a great extent with the White race, yet kept separate by clearly defined lines of social and economic distinction, with a natural rate of increase far below that of the Whites, but increased rapidly by migration from the South.

(Note:- In studying the City Negro it must be born in mind that they can not all be grouped in one class. The general observations and conclusions of this paper apply chiefly to that class that best represent the Negro characteristics and in which the race traits can best be studied. Out side of this class there are quite a number who through the mixing of white blood, education and general development, become quite thoroughly caucasianized. Socially and economically this class has to bear the ban of the Colored race. But morally and intelectually they can not be classed with the City Negro in general.)

CHAPTER TWO. The vital equation of the Negro!.

Eugene Rollin Carson, in an article on "The vital equation of the Colored Race and it's future in the United States", defines "vital equation" as "that quantum and power of vitality which maintains in individual life". Racial strength and progress depend upon high individuation, and high individuation gives a low death rate, especially in infancy and early childhood and a high general average of age.

Taking a glance at the Negro in the United States , that we may compare the New York City Negro with the race in America , and basing our deductions upon the Eleventh Census, we see that the Colored race is not increasing by natural, native increase, as rapidly as the Whites; thus showing a lower vital equation. From 1860 to 1880, the increase for native Whites was 61%; for native Blacks 48%. This difference holds even in the Cotton States. In 1830, the proportion of Blacks to Whites, in the Cotton States was 6 to 10; in 1880, 4,5 to 10; in 1890, 4,1 to 10. In this same section from 1880 to 1890 , the Whites increased 24, 67%, while the Blacks increased only 13,90%.

Death Rate!

The anual death rate for the Negroes in New York City, exclusive of still births, for six years ending June 1st, 1890, was 30,27 per 1000. This high rate is not peculiar to New York. In Baltimore for the same period, the death rate was 32,60 per 1000, and in the District of Columbia it was 33,25 per 1000. In ten southern cities the anual death rate for four years, ending 1894, was 32,61 per 1000 for Blacks , against 20,12 per 1000 for Whites. For the census year ending June 1st, 1890, the death rate in four northern cities was as follows:

New York City, White	, 28,47;	Black,	37,46.
Brooklyn ,	" , 25,41;	" ,	34,99.
Boston ,	" , 24,62;	" ,	33,29.
Philadelphia,	" , 22,28;	" ,	32,42.

This table shows the relative death rate to be

more favorable to the Blacks in New York than in any of the other cities named, yet here it is 36% higher than the White death rate.

Infant Mortality:- The death rate among infants is exceptionally high. In New York City for the census year ending June, 1st, 1890, the death rate for children under one year, was; for Whites, 273,39 per 100,000, for Blacks 541,06 per 100,000#.

Still Births:- The number of still births among the Colored people is much higher than the average. In New York City for the census year ending June 1st, 1890, the number of still births per 100,000 was; for Whites 224,09, Blacks 300,66. This condition is not peculiar to New York. In two southern cities the ~~rate of~~ rate of still births for the same period, was more unfavorable to the Blacks than here. Still births per 100,000, in New Orleans, Whites 184,92; Blacks 295,38; in St Louis, Whites 105,06; Blacks 343,60. There are numerous conditions that go to explain this high rate of still births and infant mortality. The employment of ignorant colored midwives, instead of trained nurses and skilled doctors, has much to do with it. Then the Negro women are largely wage earners, their work being scrubbing and laundry work. Thus the children have an unfair disadvantage both before and after birth. There is a growing opinion among some physicians that the mixing of the races has a tendency to produce premature and still births, but it has not yet been established as a law.

The age distribution in this city signifies a low rate of increase for the Black. Under 15 years of age the percentage of population is; Whites 28,9% Blacks 19,2%#.

15 to 20 years,	"	9,9%	"	7,6%.
20 to 25	" , "	11,7%	"	13,0%.
25 to 35	" , "	20,2%	"	27,3%.
35 to 45	" \$ "	13,3%	"	18,8%.
45 to 55	" , "	8,8%	"	9,0%.
55 to 65	" , "	4,6%	"	3,1%.
65 -	" , "	2,6%	"	2,0%.

This age distribution shows a very low birth rate, or a very high death rate below the age of twenty, or both. The difference is especially noticeable between the races, below the age of 15, and the difference grows greater as infancy is approached in the scale. The large percentage of adults between the ages of 20 and ~~42~~ 15 years, is accounted for by the migration of young ~~men~~ men and women from the South. This age distribution ought to make the situation favorable for a low death rate, but it is more than offset by the lower vital equation of the Blacks.

The following table taken from the eleventh census shows the death rate by ages in New York City:-

Under 15 years, White 47,06; Black 87,42.

15 to 20 " , " 5,65; " 14,32.

20 to 25 " , " 9,84; " 16,12.

25 to 35 " , " 14,15; " 19,24.

35 to 45 " , " 20,91; " 25,29.

45 to 55 " , " 29,30; " 35,56.

55 to 65 " , " 48,45; " 79,05.

65-- " , " 105,16; " 94,86.

Total, all ages, " , " 28,47; " 37,45.

This difference in the two races is especially great in the ages below 15 years, being 47,06 White; 87,42 Black. The ~~##~~ difference is even greater in other cities, as in Baltimore, where the death rate under 15 years is: White 30,71; Black 64, 24. Under 5 years the rate is: White 80,27; Black 171,78. In Washington the rate under 15 years is, White 23,90; Black 57,00. Under 5 years it is, White 65,04; Black 159,93.

The percentage of Colored mortality over White in New York City according to age and sex is:- all ages, males 35% ,

females 27,6%. Under 15 years males 89,2%, females 58,8%. 15 to 20 years, male 201%; female 111,7%. After this period the percentage grows smaller until the age of 65 is reached when the mortality of the Whites exceed that of the Blacks. The few who succeed in passing the 65th, mile stone seem to have a strong vital tenacity. Statistics at this age may err, from the fact that many of them do not know their ages and are given to boasting of great antiquity after a certain age is reached.

The average anual death rate per 100,000 for mean population in New York City for eight years ending May 31st, 1890, was :
White 2,986,99; Black 3,330,14.

Some reasons have already been given to partly explain the high infant mortality and large number of still births. Crowding and locality can to some extent account for the high death rate at other age periods. But not much can be made of this as a large percentage of Whites live in the crowded districts, in equally bad localities. Climate can hardly be considered at all as the difference in the death rate of the two races is even greater in the southern cities than here. Ignorance of the laws of hygiene, neglect, lack of sufficient and proper food, vice, susceptibility to mortal diseases, and general lack of vitality all play a part in establishing the high death rate and lowering the vital equation.

Phthisis Pulmonosis is one of the Negroes chief enemies. In New York City the anual death rate from this disease is: White 379,6; Black 845,2 , per 100,000. In Boston the difference is still greater, being : White 365,8; Black 884,2. In New Orleans almost the same difference exists, the rate being: White 250,3; Black 587,7. Croup, dyptheria and diurnal diseases are not quite so fatal with the Blacks as with the Whites.

They have lost their power to resist malarial fever, pre -

sumably through the mixing with white blood. The annual death rate from malarial fever in the United States is ; Whites 15,65; Blacks 38,95. This may be accounted for in a measure, by the fact that some of the malarial districts are chiefly peopled by the Blacks. Scarlet fever has little ~~effect~~ effect upon them, the rate being : Whites 24,44; Blacks 7,79.

At the Colored Hospital, 65th, and 1st, ave., 38 deaths out of a total of 80, were from phthisis pulmonalis. 72 cases of this disease were treated out of a total of 451. 74 cases of rheumatism were treated. This is a very common complaint, but not often fatal. 29 cases of syphilis and 5 cases of gonorrhoe were treated. The above figures are taken from the last annual report of the hospital. Physicians gave estimates and opinions, that from 50% to 90% of Colored hospital patients were to some degree affected with syphilis, and this disease is often the cause of other troubles that appear in other forms.

The following is a table taken from the eleventh census, showing the annual average death rate per 100,000, for the mean population, for the eight years preceeding May 31st, 1890, in New York City, from special diseases:-

	White.	Black.
Alcoholism, 16,16 -		5,55.
Venereal diseases, 10,20-		19,44 .
Still Born, 224,09-		300,66#.
Old Age 21,16-		34,02.
Rheumatism 11,55-		15,97.
Nervous diseases 241,99-		240,25.
Diseases of Circulation, 154,57-		211,78.
Spinal Cord, 7,14-		11,11.
Respiration, 524,65-		550,63.
Digestion, 97,03-		72,91.
Urinary system, and		
male generative organs, 172,52-		242,33.
Female generative organs, 6,52-		17,36.

	Whites.	Blacks.
Accidents and Injuries, 114,25-		88,18.
Drowned, 13,53-		3,47.
Homicide, 3,75-		11,80.
Suicide by shooting, 5,63-		1,39.
" " ##### poison, 4,52-		,69.

CHAPTER THREE! THE ECONOMIC STATUS OF THE NEW YORK

CITY NEGRO!

Most of these people are domestics. House servants of all kinds, cooks, laundresses, laundrymen, butlers, hostlers, coachmen, truckmen, bell boys, messenger boys, elevator men, house cleaners, and kindred occupations include the great majority of those who work at all. Even in these occupations they are not so well paid as other laborers. The trades, professions, stores; all are closed to them. The Trades Unions admit them in theory, but shut them out in practice. Organized labor is only a little more closed to them than unorganized. AS a laborer in most occupations, the Negro is not the White man's equal; but after allowing that, it still remains that he does not have an equal chance in proportion to his merit. Without making any ~~###~~ claims for equality of fitness, it remains that the Negro is discriminated against because he is black. In the 19th, assembly district they are mostly employed, but their wages are the lowest, and their rent the highest of any of the twenty seven nationalities there represented. The Scotch husbands are the best bread winners and the Negro husbands the worst. 53,6% of the wives are wage earners. 90 boys and 73 girls are wage earners. 34 out of 740 families are out of work. The ⁱⁿpercentage of mothers who are wage earners is much larger than any other class. "The laundress is the economic supplant of the porter". 192 fathers work seven days per week, more than twice as large a percentage as in any other class. 48 mothers, 25 boys and 16 girls work seven days per week.

Some idea of the ^{ir} occupations can be gained from the vital statistics of the city showing the deaths of Colored men by occupations, for a period of six years. During this time there is recorded the deaths of one blacksmith, one cabinet~~##~~ maker, three boot and shoe makers, 8 carpenters, 30 cigar makers, 6 engineers and firemen, 2 brick and stone masons, 1 meat packer, 40 teamsters

~~###~~ ~~###~~ ~~#####~~ 592 servants, 21 hostlers, ~~3~~ 105 launderers, 10 nurses, 10 dressmakers, 6 seamstresses, 17 janitors. It does not follow that all of these occupations were persued in this ~~##~~ City.

There is a free employment bureau connected with the Colored Misson on 41st, street, where they have secured positions for ~~1325~~ 1325 house servants, of both sexes. They report that they could get employment for all who apply, if they were willing to go to the country, but most of them object to that, especially in the winter time~~#~~. A few applications for servants come from Colored people, and these are very hard to fill as the Negro objects to a Colored master.

To sum up, - we have the Colored race working for low wages in the most menial positions, a large percentage of the men unable to get work of any kind, the support coming largely from the wages of the wives and children~~#~~. In some cases the Negro may be lazy and in more he is inefficient, but the fact that all desirable positions are sealed to him must be a great breeder of both sloth and inefficiency. These conditions have caused ~~of~~ the most well-to-do and ambitious to leave the city for suburban towns and other cities, where their economic condition can ~~be~~ be improved. This leaves in New York the worst and poorest Negroes, there being a few exceptions.

But the way is slowly opening toward better things and if it were not for the present severity of the struggle for a job, the Negro might soon hope for an economic emancipation.

Civil Service has proved his one of his best friends. About 2,500 men, including about 1,100 engaged in street cleaning, have employment in the public works. There are quite a large number in the Post Office department, two Colored clerks in Police Courts, and two in the District Attorneys office. There are four Colored teachers in the Public Schools, . A few book keepers have positions in banking houses of the City.

A very few have made their way to success in the

professions ~~## ##~~ but only exceptional ability and great perseverance can succeed here. I have the names of twelve practicing physicians,

several of whom have lucrative white practice, and one dentist with four chairs in his office doing a large business with white people. I know of nine lawyers with white clients, several of whom are high in the legal circles of the city.

A few are in business, some having small stores, house cleaning and carpet cleaning establishments, and a few are caterers and restaurant keepers.

As a rule they are improvident. When a man loses his job, he is usually in want the day his wages cease. Their insurance societies and economic clubs form an exception to their lack of providing for the future. They pay from five to twenty-five cents a week all their mortal lives to insure a goodly number of carriages in their funeral processions. These clubs are often connected with some church and the "benefit" goes to defray funeral expenses.

The percentage of property holders is almost too small to be calculated. From the eleventh census we find that in the fifty eight cities of fifty thousand inhabitants and over, two and five hundredths percent of the colored people own their homes, and that seventy five and sixty-eight hundredths percent of these are free from debt. In the eleven cities of two hundred and fifty-thousand and over, 99% own their homes, and 66% of these are free from debt. The percentage of property owners in New York City must be far below one percent. As before stated, the more ambitious and provident have left this city for Brooklyn and the suburbs, where it is easier for them to acquire a home. Some Brooklyn Negroes own real estate in this city.

In the 19th. assembly district, they occupy the worst houses, only fifty five and six tenths percent of their rooms opening into the air. From 60th. to 61st. streets, they are charged one dollar more per month, rent than other nationalities, for the same class of rooms. From 63rd. to 64th. streets they pay two dollars more per

month than all other nationalities. From 61st. to 62nd. streets they occupy 400 rooms that have no access to the open air, and pay as good rent as is paid for better apartments in the same block. In all parts of the city they are compelled to live in the worst houses. the better houses will not be rented to them, no matter what their financial, moral and intellectual standing may be. No room, flat or apartment is ever let to a Colored man in a house that is not wholly occupied by Colored people. This rule often causes great injustice to the small number of well-to-do, educated people.

In the "tenderloin District" they occupy the worst houses and pay from \$3,00 to \$5,00 more per month than was paid by the former White tenants.

There are many ways of explaining this high rent. A large percentage of the Colored people are necessarily "poor pay", and some are "poor pay" from principle. They are great rent dodgers, being constantly on the move. The fact that a whole house has to be let to Colored people, if any part is let to them, is another feature that has to be considered by the landlord. But these explanations are not sufficient to establish the rule. The Negro is helpless and must take what is offered, and his submissive spirit accepts the conditions with out remonstrance.

The Negro and Charity: - In spite of his economic condition the Negroes applications for charity are comparatively few. This is largely due to the warm hearted communism of the race that expresses its self in dividing the last loaf with one of their Color in need. Then there is nearly always an opportunity to do something in the kind of work the Colored man is willing to do, this often making him more independent than the skilled workman when out of a job. 2,98% of the new families treated by the Charity Organization for the year ending July 1st. 1897, were Colored.

In the United States the ratio of paupers per 100,000 is: Whites 1,211 to Blacks ,847. This percentage may arise from the fact that most of the race live in a climate and under circumstances that make the poorest independent of public charity.

In the United States they form 11,88% of the inmates of al institutions, 29,49% of prisoners, 13% of juvenile offenders, 8,78% of paupers, 3,67% of inmates of benevolent institutions##, 6,12% of insane paupers.

There are some agencies out side of the churches that are working toward the moral elevation, and bettering of the general condition of the race. Among these are: The Colored Home and Hospital, 65th. street and 1st.ave., Orphan Asylum 143rd. street and Boulevard, Home for Destitute Children, 2 Lafayette Place, Color Misson, 135 W.30th.street,Free Colored Kintergarten, 235 w.41st.& street, Rogers Chapel of the South Church, 204W#18th. street,- ## where considerable institutional work is being done for them, and many other agencies of more or less importance, all seeking to al eviate the Colored man's sorry condition. They take the benefits of these institutions and exercise considerable ingenuity at times, in getting the most possible out of them.But the Corled man is not naturally a beggar.This work of redemption and relief is most exceedingly difficult and discouraging.The following,taken from aperiodical published by the colored mission,# 135W.30th.ST.,is a very good expression of the feeling of all who earnest engage in their attempt to better the Negroe's condition:"In coming back after a brief absence one is a fresh impressed with the pathos of poverty as viewed from the Mission outlook.

THE same set of dusky hued people with the same wistful faces climb up the well worn stairs,their bodily frames are large, their physical strength disproportionately small.Each one bring his or her patient tale of struggle and sorrow and takes away a dole of garments ,groceries, or practicalcouncil as to amendment of evil ways,as the case may be.The mothers eke out a precarious living and raise up one or two of the most hardy of their feeble,spindle legg children to take their places as the recipients of charity when the weary woemen,prematurely old and worn out,have dropped into their

Graves. Only the remembrance of Him who came down from heaven nineteen centuries ago as the highest and divine expression of good will to men, the friends of these people might almost give up the work in despair.

Chapter Four: The Negro and the Criminal Law.

There are fewer cases of crime than might be expected of a people in the economic and social condition of the Negro, and most of these are of a petty nature. Similar conditions would make anarchists of some classes, but the first specie of that type is yet to be found among the Negroes. This may indicate an element of moral power, the quiet, dignified, waiting meekness that is to be blessed in the divine economy by inheriting the earth. Or it may be an indication of inherent moral weakness, that lack of individuality, want of the spirit of independence and liberty, which causes them to unthinkingly submit to conditions as they find them, the same characteristic that made them cheerful in bondage, while the Redman perished in unsuccessful rebellion, or died of a broken heart. The temper of the Negro may be too pliable to break.

The Negro is possessed of a hot, violent temper but this does not lead to crime unless it finds immediate opportunity of venting its self. It quickly cools and the absence of a resolute, scheming vindictiveness keeps him from many wrong deeds. The Negro lacks fortitude and ingenuity that are necessary in the make up of the high class criminal.

Illigitimate sexual relationships, bigamy, rape, (never with a Colored woman,) quarrels over women which lead to assaults, in which the razor plays a prominent part, quarrels over ~~the~~ gambling, this being one of their chief vices, and petty larcenies make up the great number of the difficulties that cause them to collide with the police.

In New York City for year ending Oct. 31st. 1897 the whole number of persons convicted, held for trial and committed to reformatory and other institutions was as follows:

	Male,	Female,	Total.
White	62,667,	12,411,	75,078.
Black	1,043,	738,	1,781.

This shows a much larger percentage of Colored female criminals than White female criminals, but this is reversed in the reports for the whole country. In the United States the percentage of criminals by sex is as follows:

	Male,	Female,
White	90,49%,	9,51%.
Black	92,48%,	7,52%.

The total percentage is larger in the City for Blacks than for Whites, the Blacks having 2,19% of the cases handled by the City Magistrates in 1897, while they formed, in 1890, only 1,55% of the total population. But these figures don't mean much.

In the United States for the census year ending June 1st. 1890, the Negro committed 24,277 crimes out of an aggregate of 82,329. These crimes come under the following heads, with the total time penalty for each crime:

	White,	Black.
Crimes against the Gov't.,	3,910,12-	314,02.
" " society,	8,382,70-	2,277,45.
" " person,	48,376,85-	38,017,28.
" " property,	83,563,09-	41,440,54.
Miscellaneous ,	11,090,48-	6,708,17.
Total years imprisonment,	155,325,99-	88,757,46.
Average sentence,	3,46#-	4,84. -

The Black gets about one half as much for crimes against property, and about four fifths as much for crimes against the person as the White. The Colored woman gets more than twice the time sentence of the White woman for crimes against the person.

From the records at the Tombs the following statistics were gathered for six months ending Dec. 31st. 1897, there were 163 Colored men in the Tombs, ranging in age from 17 to 65 years.

Of these 67 were reported as Catholics and 96 as Protestants.

Fourteen were foreign born, ten from the West Indies, and one each from Bermuda, Brazil, Arabia and Canada. Their crimes are classified as follows: intoxication 5, man slaughter 1, grand larceny 19, homicide 2, assault 30, disorderly conduct 26, disorderly person 3, disorderly house 1, bastardy 7, petty larceny 30, larceny from person 6, burglarly 12, gambling 1, keeping ~~#####~~ gambling house 2, vagrancy 6, insanity 1, attempted suicide 1, maiming 1, illegal registration 2, perjury 1, violation of city ordinance 5, fugative from justice 1.

These crimes were committed by men in the following occupations: laborers 41, waiters 26, cooks 16, porters 16, sailors 9, peddlers 8, drivers 8, coachmen 2, boot blacks 5, painters 3, bell boys 2, bell men 4, elevator men 3, restaurant men 2, barbers 3, stone cutters 1, baker 1, agent one, messenger boy 1, coffee pickers 1, upholsterer 1, janitor 1, musicians 2, chair-cainer 1, clerk 1, paper hanger 1, no occupation 3.

In this list the crimes against the person are about equal to crimes against property. The arrests for intoxication are few, and the case is nearly always a foreign sailor. The City Negro uses considerable stale beer, but he drinks it in his home and is seldom drunk on the street. Petty larceny, picking pockets and crimes of this nature show him to be a low class criminal. Very seldom does he commit a crime that calls for a cunningly worked out plan. In cases of grand larceny he usually has a large percentage of White blood, or is made the tool of some White criminal. The cases of assault are usually the result of heated passion in some quarrel over a woman or the gambling table. He is not naturally quarrelsome and were his economic conditions different, his so called, natural propensity to steal, might disappear.

Chapter Five. The Negro and Religion.

The Colored man is religious, his whole life centering in his church, which is the one great negro institution. His religion has little, or nothing to do with morals, and his sentiment is morbid, gloating over the gruesome and awful. He is always sure of heaven, the first sceptic is yet to be found among them, but death has a fearful and morbid attraction. No matter what the character, or the personal relations of the deceased during lifetime, every one goes to the funeral. Philip A. Bruce, in "The Plantation Negro as a Freedman", speaking of the relationships of parents and children, says: "They do not care for their parents in old age, but they all come to the funeral. Every superstitious emotion is aroused and they display a morbid solicitude that assumes the form of the most violent grief, when the parent dies. Death is the one supreme event in the humble drama of their lives."

Sacraments, forms, and elaborate organization are cherished in their churches. In the City as in the whole country the Baptists and Methodists predominate. According to the eleventh census there are 1,403,638 baptists, and 1,190,600 methodists in the United States. Other denominations, their relative numbers being about the same in the city as in the country at large, are; episcopal, presbyterian, congregational, dutch reform, roman - catholic, moravian and a few scattering ones in other sects.

In the 19th. assembly district, 45.1% are baptists, 27.7% methodists, 12.22% episcopal, 10.32% roman catholic, 1.66% moravian, ~~1.13~~ 1.36% unspecified.

In the parts of the City where they have been long established, and have their own churches they are nearly all church members or church attendants. In all of the baptist churches, and

most of the methodist, they differ very little from the southern type of worshipers. Their religious expressions more than ~~more than~~ bear out the thesis of Schliermacher, that ~~the~~ religion is in the feelings. They are most in their element in the evening service when the meeting lasts from two to four hours. About one hour of this time is given to the sermon, forty minutes to taking up the collection in their own peculiar and interesting manner, and the remainder of the time to singing, scripture reading prayers and exhortations. When every thing goes right they get pretty loud and very happy in these meetings. They hold the ~~the~~ southern type of revival meetings and the effects are about the same in a hall on ninth avenue as under the Georgia pines. They hold prayer meetings from two to five times per week during the whole year. The city Negro does not sing well in these meetings. That musical faculty and melody of voice, possessed by the plantation Negro seems to have been dissipated by the harshness and discord of city life. The sermon is largely made up of descriptions of the joys of the saved and the discomforts of the damned. The audience is easily carried with the speaker; laughs or cries as the theme appeals to the different emotions. They groan, shout, perspire, and encourage the preacher to do his worst, urging him on to greater flights of imagination and eloquence. Ethics form a field, seldom or never explored in his ramblings.

The preachers are nearly always ignorant and sometimes have evil reputation among their own people.

Funeral services are always great events and are coextensive in length of time with the patience of the undertaker.

The Presbyterian and Episcopal churches have educated clergymen and are doing a dignified and ennobling work. There is only one White man preaching to Colored people in the City, and

his work is not a success as measured by the year book. The Colored people dislike the restraint in religious meetings that they feel under the leadership of a White man. Then they are suspicious of the White man's Christianity. Slavery was once sanctioned by it. Then they are loath to enter the church door that is opened by the same class that closes to them the shop and store door.

The Catholic is the only church that does not have separate churches for the Negroes, and this expression of fellowship gives them quite a hold on the Colored man. There are some White churches that have quite a large attendance of Colored people, but they do not belong to the same church organization.

In some parts of the City they have acquired a great deal of valuable church property. The amount of money paid by these people to the support of their churches is remarkably large. They all have Sunday Schools and all the accessory organizations of the modern church.

Their religious life can only be redeemed by giving them a thoroughly trained, well-disciplined clergy from their own race, that will introduce an element of sanity and ethics into their church life. There are a few happy cases where this is done at present, but they are so few as to be noticeable.

Chapter Six. The Negro and Education.

The Colored man was first brought to New York in 1628. In 1668 a Methodist Episcopal chapel was built on John Street which was for a time the center of the educational life of the Negro. In 1704 a school for slaves was opened by Elias Neau, who taught them the catechism, and reading, and writing. In 1708 many of his pupils were baptised and received the sacraments at the hands of the Rev Vesly, rector of Trinity Church. The negro plot which seems to have been a fiction, broke up this school for a time but it was again started by Elias Neau and did successful work for some time before his death in 1722. The work was continued by the different rectors of Trinity Church for a number of years#.

In 1788 the New York African Free School was opened on Clifton street. A few other attempts, limited and spasmodic, were made to educate the Negro#.

The first public instruction of the Negroes was given in separate schools and this was the order for some time. But when the Colored people scattered from their old quaters in Bleeker street, they demanded admittance to the schools close at hand. All public schools were thrown open to them in 1844. This raised a new problem. These Colored schools had been supplied by Colored teachers. Some of these teachers were now out of employment. They demanded entrance to the regular City schools. They were kept out until the end of the "trustee" system in 1895. Since that time a number of Colored teachers have secured positions in schools where all, or nearly all, of the pupils are White.

All higher institutions of learning except Union Theological Seminary, were close to the Negroes previous to 1844. Now all of the higher schools are open to them and their rep-

representatives are found in most of them. Only a very small number get beyond the Grammar school, but probably more of them go on into the higher learning than of other classes of their economic standing.

So far as statistics have been gathered and observations made, the Colored children seem to be making as good use of their opportunities as any in the communities in which they live.

According to the eleventh census, the percentage of illiterates over ten years of age was ~~1,77%~~ 1,77% for native Whites : ~~13,11%~~ 13,11%; for foreign Whites, 18,38%; for Negroes#. This high percent of colored illiterates comes over from slavery times and is fed by migration from the South.

Industrial Education. Not much is being done in this line of training. The Colored boy is not ambitious to learn a trade he will never be allowed to use. But some preliminary attempts are being made. At the Colored Orphans Asylum, 143rd. street and 10th. ave. they give industrial training; sewing and cooking lessons for the girls, and carpenter work and gardening for the boys. The Colored Mission on 41st. street does considerable in the way of industrial training, and Rogers Chapel, on West 18 th. street, is doing some industrial work under the care and support of the South Church. There are other attempts, more or less successful, to help in industrial training. One free kindergarten is doing good work for the Colored children that are within its reach.

Chapter seven. The Negroe as a Citizen.

The Negroe was given the franchise in New York in 1777, but in 1821 the franchise was limited to those citizens who had held a permanent residence for three years and who had been in possession \$250 ~~##~~ worth of taxable property for at least one year. This practically disfranchised the Negroe until after he was given his freedom. Today they usually vote for the party that set them free, but they ^r ~~ae~~ are very easily brought under the rule of a Boss and will vote for the ~~##~~ party that makes the biggest promises to the Colored man~~#~~. They have their own political bosses whose power over their followers is practically unlimited. In the last campaign they supported the Tammany ticket, believing that that would bring the sporting classes back to the City, and that would mean work for the Colored man with plenty of rich fees.

Chapter Eight.

Home and Social Life.

Home life can mean very little to a people whose mothers are wage earners. Their looseness about sexual relations, frequent swapping of wives, desertion of family, and general lack of feeling of responsibility in the home, are all sources of great social weakness. There is little family love. The children grow up without restraint but are furiously beaten at times.

Many families frequently live together in one apartment, thus dividing the burden of rent, and a great many of them have boarders. In the 19th. Assembly district 740 families have #####
569 boarders, 286 are males, 27 females. This is a higher percentage having boarders than any other nationality, and the proportion of females is exceptionally high.

24.2 % of the heads of families are widows, indicating that a widower is more apt to remarry than a widow. There are 25 families having father only living, and 175 families having

mother only living#.

Outside of the churches, the young mens' clubs are the chief^{social} organization. These are often called "athletic clubs", and the sole diversion is usually prize fighting, with a dice game on the side. Attempts to furnish a higher order of entertainment for them have usually been unsuccessful.